



# A WEEKLY FORUM FOR NEW ENGLAND

# Gay Community News

Vol. 1, No. 44

April 27, 1974

**25¢**



*Scene at the first annual Gay Spring Picnic held on the Boston Common Sunday April 21. More than 500 gay women and men began arriving after 1 p.m., bringing with them food, wine, children, dogs and guitars to enjoy the sun, the spring and other gay people.*

# **new beginnings**

# **MAINE SYMPOSIUM**

More than 300 people from all over the Northeast attended the Maine Gay Symposium at the University of Maine at Orono this past weekend. By far the greatest number of people came from all over the state of Maine itself, belying the criticism of its hysterical critics who were claiming that outsiders were causing all of the trouble. By numbers of people, the prominence of speakers and the geographical location it was by far the most exciting conference ever held anywhere in the name of gay liberation.

The incidences of violence that most gays expected never occurred. The few signs and banners that were seen were reminiscent of Nazi Germany, "Queers Go Home." One poem was distributed but quickly and quietly gathered up by the very helpful campus police force. It made mention of "Homo Hammer" and "Queer Spear" but the hammer and spear never came.

materialized.

Friday night Vito Russo presented his "How Hollywood Has Portrayed the Homosexual" to an enthusiastic audience of more than 200. Because of the importance and meaning of where he was, Vito was more enthusiastic than ever.

Saturday morning started with an invocation attended by well over 300 people. Dr. Burton Throckmorton of Bangor gave his blessing to the conference. Dean Kenneth Allen, Ph.D., College of Arts and Sciences, gave his remarks. "The purpose of a university is to educate. The debating of ideas is most appropriate in the

educational setting of the university itself."

Natalie Rockhill of The National Gay Task Force based in NYC spoke of the gay rights bills that have passed in ten states around the country in the past year. "The real victory is the 'Coming out' and the 'Coming together' that all of us have experienced in just this past year plus the growth of so many new organizations." Ten new groups have formed in Maine

alone.  
"Most of all, Ms. Rockhill stressed, we must go where the power is. Gay women and men are pouring into NYC every day from places like Maine because they *cannot* be gay at home. We must make it possible for them to stay in places like Maine and be free to be loving and gay. We are good, our love is good, we have every right to be here and no one can stop us."

It is important to note here that last Wednesday evening Dr. Howard J. Brown traveled to Maine and spoke to a gathering of 100 people. He spoke of Maine as being a battleground for homosexual rights and as long as there were gays in struggle in the state of Maine or anywhere in this country that he and fellow gays would keep coming back to those places until that struggle was over.

Morty Manford of GAA in NYC, who spoke next, stated "that a sexually healthy society for all would be found through gay liberation, that there was a theft of feeling encouraged by our sexist society." He mentioned two successful NY zaps, one

(Continued on page 2)

# **GAY LEGISLATION SENT TO DEADEND**

All these Nay votes may be considered as votes *in favor of* the bill.]

NAY: Chester Atkins, Acton; Jack Backman, Brookline; Edward Burke, Framingham; Irving Fishman, Newton; Robert Hall, Lunenburg; Allan McKinnon, Weymouth; John Olver, Amherst.

**PAIRED NAY:** John Aylmer, Centerville; John Fitzpatrick, Stockbridge; Stephen McGrail, Wakefield; Michael LoPresti, East Boston; James Kelly, Jr., Oxford; Alan Sisitsky, Springfield.

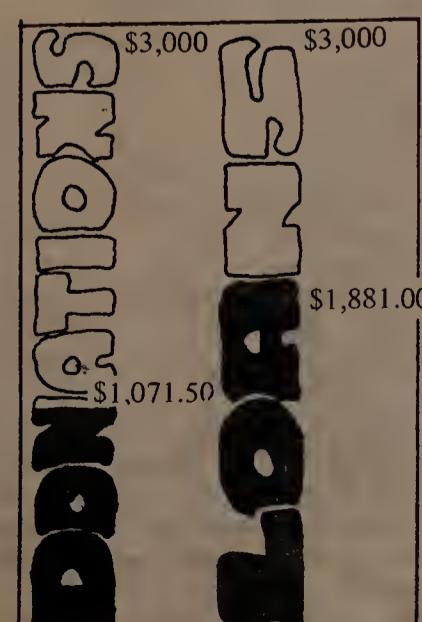
The other members of the Senate voted  
Yes.

At the last minute and completely unexpectedly, H.2524 and H.2525 were referred by Commerce and Labor to the Senate Ways and Means Committee. Sen. McKinnon said this was done to give the bills a chance in the House, since the Senate Ways and Means Committee can refer them directly to the House Ways and Means Committee. This move gave Sen. DiCarlo an excuse for sending the S.1585 to committee--according to an aide, the reason was to give time to see what would happen with the bills sent to the House.

Also, without a favorable report from Commerce and Labor to the House as a whole, the bills wouldn't have a chance in the House. C. & L. was willing to give a favorable report *only* if the bills were sent to the Senate, according to Rep. James Bowler, House clerk of the committee; this was because there are more representatives on every committee and they were willing to put senators but not their fellow representatives on the spot.

The net result of all this is four bills in two committees. Thirteen senators voted not to send S.1585 to Rules. If seven more senators can be found, the bill could be brought out of Rules.

"MAKE IT HAPPEN"



## GAU chapter formed

More than 25 men and women came out of their classrooms, laboratories, and library stacks on Monday, April 15, to hold the first meeting of the New England Gay Academic Union. Faculty, students, administrative and research staff from such schools as Boston State, BU, Brandeis, Harvard, Lowell State, Northeastern, MIT, Simmons, UMass and Wellesley, staff members from American Science and Engineering Inc. and the Massachusetts State Library, and one wandering scholar from the University of Kentucky met at the home of a local professor to discuss how their intellectual concerns relate to their lives as gay people.

The evening produced several proposals about what the GAU might do. Three ideas were very popular: publishing a journal of scholarly articles on gay topics; holding discussions on the formation of a gay ideology; organizing a group to review local grants for research on homosexuality. Such a group, one person reported, now reviews research done in the Boston area on black people and evaluates its use or harm to that community.

Participants also expressed willingness to assist the gay groups at UNH and UMaine as they undergo their troubles. The GAU, despite the heavily local turnout for its first meeting, is a New England organization.

While the group discussed what the GAU itself should be, people returned again and again to the problem of being gay at their own institutions. Most members felt that coming out on campus, whether one is a tenured professor or first year student, is linked to the need for a visible gay population. Consequently, helping gay student groups survive from year to year was a major concern of the meeting. Some faculty were also eager to affiliate themselves with student groups. Others discussed their function as professional role models—"as adults!" one person qualified—for younger gay men and women. Members of the UMass contingent described their gay studies courses and projects.

The GAU is not simply an association of college professors, as the large number of students in attendance proved. Members emphasized that anyone with an interest in relating learning and research to gay life is welcome to join.

Next month's meeting of the GAU will be on Sunday, May 12, at 3:00 p.m. in Room 14E 304 of MIT. For more information call 547-4549 or write: New England Gay Academic Union, c/o DOB, 419 Boylston St., Room 323, Boston (attention JS).

## MBTA OFF-TRACK

Boston April 22,

The advertising campaign that will put the great rhino on the MBTA has suffered a setback today. The Metro Transit Advertising Agency has decided that the ad campaign is not a "public service" and therefore cannot receive the non-profit rate that is necessary to realistically finance the project. The rhino ads are being sponsored by, and in fact are part of, the Charles Street Universalist Church, which entitles the campaign to a non-profit status. The non-profit fee would have cost \$2 a subway card or \$400 for three ads and \$1200 would have financed the entire campaign. The new ad rates are unreason-

able in that the prices are \$7 a card, \$1400 for each ad, and \$4200 for the series.

The originators of the campaign believe that Metro Transit Advertising has not made a fair decision. In order to sway the collective opinion of the MTA, a letter and phone call assault is being planned. Each and every individual letter is important. The invisibility of gays can be combated with the support of the gay community behind this project. Support can be shown by writing to Metro Transit Advertising, 72 Sabin Park, Boston. If you can give financial support, send your checks to Gay Media Advertising, 43-45 Hanover St., Allston, Mass.

## Jordan Marsh arrests

For several weeks reports have been circulating about a wave of arrests occurring in the third floor men's room at Jordan Marsh on Washington Street. The problem was discussed at length at this month's Gay Activists meeting but no specific course of action was decided upon, mainly because no one had enough spare time to devote to the matter.

GCN met this week with Richard Rubino, attorney for several of the men arrested in the past few weeks. As well as defending seven of these men, Mr. Rubino also approached William Butler, head of security for Jordan Marsh, about the problem. Mr. Butler said that they had been making about 15 arrests per week recently. He said that he felt that this was the proper way of protecting his customers, and that due to the arrests the problem had stopped.

Rubino suggested that a sign be placed in the men's room which would strongly warn people that the lavatory was under surveillance. Butler dismissed the idea on the grounds that the arrests have eliminated the 'problem.'

Atty. Rubino expressed his disfavor with the way that many attorneys handle these cases in court. He explained that there are two sources of action that he finds most beneficial in helping those accused of crimes associated with "lewd, public behavior."

In California cases have recently been won on this basis; for a police officer to enter a stall in a public restroom to stop a "crime" can be interpreted as an invasion of privacy. To win a case on this basis would take months of grueling legal hassles and much publicity. Few if any clients wish to pursue this course.

Rubino explained that instead of pleading guilty and hoping to get off with a few months probation, he advises many clients to plead not guilty and asks the judge not to make a finding. By using this procedure the case may be continued without a finding for a period of generally 3 to 6 months, at which time if there are no further violations the record will be sealed. This is much the same as probation except that the defendant will have no record of any violation once the continuation period is over.



The elegant Louis XIV Ballroom of the new Somerset Hotel was the setting for the first annual "Gay is a Way" fashion show sponsored by the Homophile Union of Boston. The show's director and commentator, John Lanouette Brenner of Boston, is a HUB member whose expertise in the fashion world has taken him around the country during the past 27 years. About 300 people—male, female, straight, gay, young, and old—attended the event, which was also covered in the press by the *Boston Globe* and the *Patriot Ledger*.

"The Liberated Look" was the motif for the event. Fashions for all looks... swimwear, formals, furs, leather for wo-

men and men... were presented. Clothes for the event were provided by first-rate local stores, and by some of the designers themselves. Smiler Haynes of Boston, formal designer, also made a personal appearance at the show.

Witch-astrologer Lillian Bono, author of *Star Gays*, a book about gay people and astrology, made a special appearance at the show, and read the stars for seven audience volunteers.

The event was a fund-raising event for HUB, and the time and talents of all participants were donated. "Gay is a Way" was judged by HUB to be an unqualified social success.

## symposium...

(Continued from page 1) against Harper's Magazine and one against Mayor Lindsey. The zap against Lindsey was so successful that he issued an order to stop all sexual discrimination in all city agencies.

A press conference was held at 1:30 with many representatives of the press from around the state eating lunch with the conferees. One such reporter who stated she was gay felt she could do more good for gay liberation by not "coming out" to her paper. She spoke to Sheri Barden and John Lawrence telling them that her column on the editorial page of her paper could be more objective and credible if she wrote positive articles on homosexuality as a "straight" reporter.

At the press conference it was stressed by the chairperson of Gay Media Action in Boston that it was up to the media to give fair, honest and open coverage to the conference. "You are here as media representatives and it is up to you to print the truth."

Workshops were held from 2 to 6 with each workshop given twice. The two main thrusts of the conference "Gay/Straight Relationships" and "Coming Out" were closely intertwined. Lois Johnson (DOB Boston) and Greg Ford (HCHS Boston) spoke to about 75 gays on the process of "Coming Out." They found many gays struggling with the coming out process.

Sheri Barden (DOB-Boston) and John Lawrence (HCHS-Boston) spoke to 150 gay and straight people and the relationships and struggle existing between the "Gay Community" and "Straight Society" with Sheri Barden stating she hoped those two entities would disappear and that one day we would all live in a world with people loving people. John Lawrence spoke of the duality by which society lives.

Other workshops were Political Strategies and Community Action, The Gay Movement and the Women's Movement, and Religion and the Homosexual.

A candlelight buffet was held Saturday night before the dance at the Unitarian Parish House in Bangor. Between 150 and 200 women and men were in attendance. At the dinner preliminary plans were made to form a state-wide organization to give greater solidarity to the gay liberation movement and struggle in Maine. Forty people showed up for the picnic at which time a loving "Hold Hands" zap took place. There were a lot of stares but nothing negative occurred. Plans were also formulated for a "Gay Summerthing" happening in Maine to take place this summer.

It was "time" and it happened in Maine this past weekend, a weekend that will be remembered by all as a new beginning for all people.

The Gay Community News is growing rapidly. Our increased circulation is indicative of that growth, and we now have twice as many newspapers available for distribution.

To credibly consider ourselves a "forum for New England" means that we must reach into every city and town in that area. Getting the GCN distributed throughout Boston is relatively easy, but putting the paper into Slobovnik, Vermont, is not. Foreign correspondents are needed, and people willing to find distribution outlets for GCN in their hometowns. If there is a bookstore, magazine rack, or bar in your neighborhood that might possibly

carry GCN, please contact us about the location of that place.

Distribution boxes are needed. Anyone wishing to submit a bid on the building of distribution boxes is asked to get in touch with us. We need the materials (lumber, plexiglass, coin slots) and the labor. Design will be left up to the builder. The only criteria being that the newspaper fits in! The more boxes built means the more places GCN will be sold. We will pay for expenses and labor.

If anyone can work as a distributor, or is a carpenter of any talent, please call the GCN office at 426-4469 and ask for Barbara.

April 9—Babson College, Sociology class  
April 12—Tufts University, to 160 students, sociology class  
April 24—Salem State College Social Welfare Class to fight pathology  
April 25—Quincy Jr. College, sociology class  
April 26—Cardinal Cushing High School, Class on marriage, juniors and seniors  
April 27—Nasson College, Behavioral Science Class  
April 29—Joe Albani, WMEX, radio interview, 1 a.m.-2 a.m.

## G.S.B.

This is a monthly report on the Gay Speakers Bureau's engagements:

March 7—NE Women's Center, Northeastern University.  
March 10—Middlesex School, Concord, Mass. (Sex education)  
March 12—Shaw Prep School, Boston.  
March 21—Cardinal Cushing High School, Class on marriage and family, to juniors and seniors.  
March 27—Mt. Auburn Hospital, to student nurses.  
April 8—Salem State Women's Center

## bulletin board

Join Hands, a Bay Area gay men's prison support group, needs gay men who would like to write to a gay brother in prison. Our work here is mainly composed of setting up correspondence between gay men inside of prison and those of us "outside." Right now the number of prison letters from people who want to write gay prisoners. Gay prisoners desperately need our support. Although all prisoners suffer many inequities, gay prisoners in particular are doubly oppressed because of their sexuality. Please write us for a prisoner's name. Our address: Join Hands, P.O. Box 42242, San Francisco, Calif. 94142. Our office is at 121 Leavenworth St., Rm. 402, San Francisco.

+ + +  
Community House, a non-profit coun-

seling organization, is sponsoring a lecture on Friday, April 26 at Burr Hall, Harvard University, Cambridge, at 7:30 p.m. Guest speaker will be Dr. Roy L. Hill, famed author and educator. There will be no admission charge. For more information, contact Terrence Sweeney, (617) 266-4714.

+ + +

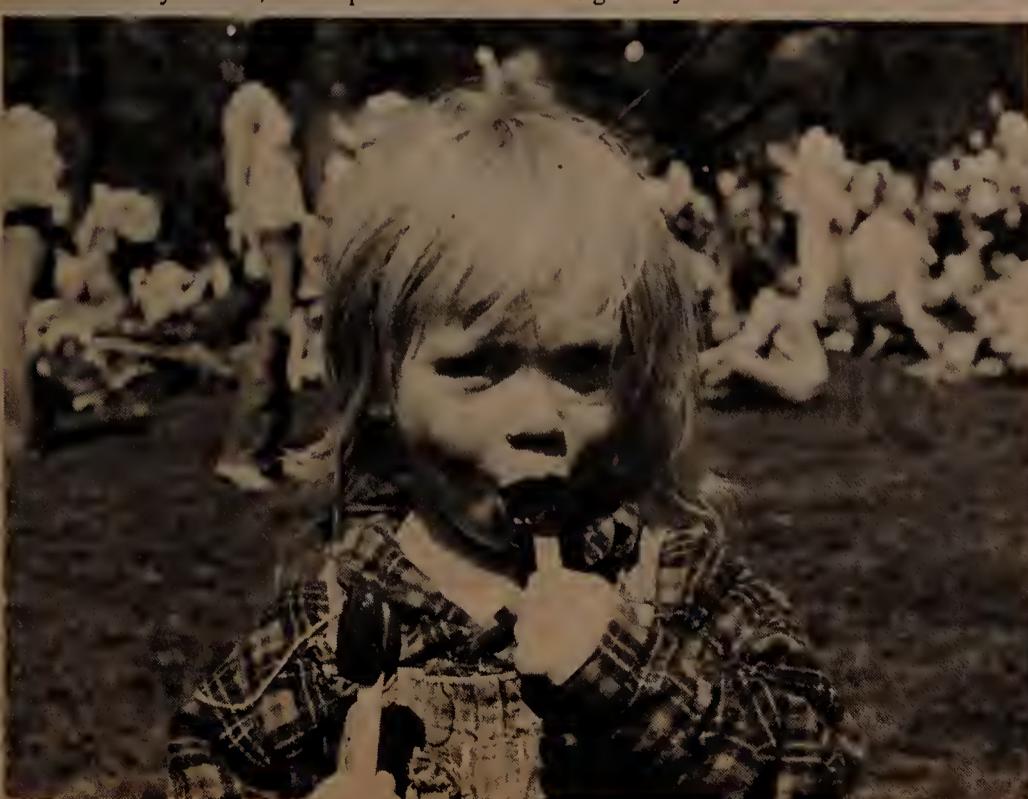
A special printing of new works by homophile poet Dan Fee is now being readied for the presses. Advance subscriptions are being offered for only \$5. This is your chance to participate in the growth and development of Gay Studies and to further the original work of this young author. Your copy will be one of a limited printing, numbered and personally signed by the author. So don't delay. Re-

serve your copy or copies now by check or money order mailed to: Box 51, 99 Brattle St., Cambridge, Mass. 02138. Checks/money orders payable to Richard York.

Just a reminder that the Holy Union of Linda Lachman and Claire Shanahan will take place Saturday, May 4 at 7 p.m. at Old West Church, Boston.

### CORRECTION

GCN Issue No. 43 carried a story concerning this year's Gay Pride activities. There was an error in the date of the parade. The correct date is June 22 instead of April 22. Sorry if this caused any confusion.



*Laughing children with red smile face balloons shared in the joy of the day.*

## learning to dare

by Barbara Piccirilli

She read from "Breaking Camp," from "To Be of Use," from a 7th grade black and white composition book . . . scrawled verse, loose pages: new poems.

In pictures she looks wild, earthy, burned-brown, amazon. She is. But her delicate frame surprises. Fragile features and the tiniest hands.

She reads musically. No harsh stops, no broken-breathy run-ons, no ups and down soft and fast fluctuations.

She reads evenly. Completely. All the anger is there; "I am tired of finding my enemy in my bed." All the understanding: "I love what I cannot be as well as what I am." All the seeing: "Arrogance is not a revolutionary virtue." All the feeling:

"I have been loving you so long and hard and mean  
and the taste of you is part of my tongue  
and your face is burnt into my eyelids  
and I could build you with my fingers  
out of dust  
and now it is over."

Marge Piercy was doing a benefit for the Women's Center last Friday evening. Long, lavender, embroidered Indian robe. Blue-black, glossy, midnight hair. The crowd waiting to see and hear her was growing so large that by 8 p.m. it was necessary to move to a more spacious room. No lights shut off during the reading, all brightness, illumination . . . reflective of Marge and her poetry. There is no despair in the bitterness, there is hope in the anger. Stopping between selections to drink from a clumsy old-fashioned coffee cup, water

poured from a plastic two-quart container. Refusing to take an intermission because of the late start. But stopping to laugh, to joke, to communicate even further.

"This is a poem about crabs . . . and not the kind you find by the sea."

"Last night I had my first adult dream." And going on to tell how, when nervously anticipating a reading, she usually dreams that she is going to take a final exam, and she has not attended even one class. "And I don't have crib sheets, and I have to use match books." But this time, in her "adult dream," she is going to a reading,

and finds herself in the wrong town.

She prefaches a few poems, explaining, "This is a poem about the worker bees, about the propaganda the patriarchy has been telling us about matriarchal societies."

She mesmerizes, she does not overpower. She hypnotizes, but not with over-emotionalism, rhetoric. There is always humor, always the ability to compromise. "I never want to merge, only to overlap." But there is so much strength, so much courage, conviction. "I have been trained to love him—he to use me." "A good anger acted upon is beautiful as lightning and swift with power." "I will not pretend anymore to be a wind or a mood."

After the reading, she talked about the crab poem. "It was a communal living situation and we could never seem to get together to use the pyronate at the same time." She talked about the novel she is working on now, and about "The Homely War," the long, last poem she read. "The Homely War" is the war between men and women. She is, she tells me, "90% heterosexual." She had asked that there be no smoking during the reading and now told us that it was not because she is a militant non-smoker, but because she smoked for 15 years and her lungs cannot tolerate smoke. She spoke of her garden on the Cape, of her relationship with other women poets, which is a good one. She is an Aries. She is a writer. She is a Beautiful Woman.

I told her that I had wanted to ask for a request after she had finished reading. That I had wanted to hear "She Leaves." "Yes," she said. "You should have asked me. I do requests. Women must learn to dare to speak."



*Satya (left), whose idea it was to have the picnic, worked hard to make the day a success. "We spend so much of our time struggling, testifying and fighting that we forget that life is also fun. This will be a day to play and forget all of our worries."*



## Gay Community News

is published weekly through the sponsorship of the Charles Street Meetinghouse. GCN is dedicated to providing coverage of events and news of interest in the New England gay community as well as stimulation of event-oriented opinion within the community.

News and opinion reflected in "REACT!", the editorial column, represent the majority view of the editorial board. Signed letters and columns reflect the view of the author only. The material in this paper does not necessarily represent the views of the Charles Street Meetinghouse. Comments, criticisms and information are always welcome from our readers.

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## REACT!!

Last Thursday's legislative maneuver in the Massachusetts Senate, which successfully sent this year's gay discrimination bill to the Rules Committee for further study, is merely another example of the lack of courage of many legislators in dealing with any controversial issue. This action was in effect the easy way out - to effectively kill the bill without actually voting on the issue or being held accountable for that vote. Thirteen senators stood up and faced the issue. Twenty-six ducked it, including some who were expected to vote favorably, and still may, if they are ever forced to. If they are to be forced, it is up to us.

Sen. Hall has informed the gay community that he is willing to call a vote of the bill's release by the Rules Committee so that it can be actually voted on if five more votes can be lined up to support this move. GCN recommends that interested

individuals contact, by phone or letter, the following senators, especially if you live in their areas: Quinlan (Norwood), Timilty (Mattapan), Bulger (South Boston, Back Bay, Beacon Hill), Belverini (Lynn), McKenzie (Burlington), Parker (Taunton), Saltonstall (Manchester). All that you have to ask is that they vote to vote on the bill, and of course you can add your feelings on the way they should vote on the actual bill.

Secondly, let's not forget to thank those thirteen who had enough courage. They are: Aylmer (Cape Cod), Atkins (Acton), Backman (Brookline), Burke (Framingham), Fishman (Newton), Hall (Lunenburg), Kelly (Worcester), Fitzpatrick (Pittsfield), LoPresti (E. Boston, Cambridge, Charlestown), McGrail (Wakefield), McKinnon (Weymouth), Olver (Amherst), Sisitsky (Springfield). Everyone likes to be thanked, and those senators certainly deserve it.

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## REACTIONS:

April 20

Dear GCN People,

In the April 20 edition of GCN there was an article entitled "N. Older Dyke" by Sheri. It seems one of Sheri's sentiments is that no one idea from the New England Gay Conference has "congealed and become a reality." I would like to take this time to share with Sheri and other GCN readers one dynamic idea that is real that emerged from the Lesbian lunch rap at the Conference.

Active planning has already started for a Lesbian Conference that will be open to all women. The name of this happening is Conference '74 and the probable date will be the long weekend of Oct. 11-14. Our next meeting is April 27, 2 p.m. at the Salem State Women's Conference. All women are welcome. Then we will meet May 4, 10 a.m. at the Amherst Gay Conference. We put out minutes of our meetings so that as many people as possible will be in touch with what's happening. If you would like to find out when future meetings are, or how to get on our mailing list, just drop us a line at Box 2000, c/o GCN, 22 Bromfield St., Boston, Mass. 02108. Join us for this process of joyous celebration.

Diane Sabin

April 20

To the Editor:

This epistle is being written inside the Charles Street Meetinghouse, a few days after reading of its possible demise. One of the reasons given was the lack of support from the Community because of the element frequenting the place. My thoughts on the subject follow.

The individuals who use the facilities do not deter the Community from inhabiting the Coffee House since the majority of them are gay. The others are content to leave well enough alone. Since its inception I, a frequent patron, know of no confrontation between the two factions on the hill over the place. This is a definite plus to all concerned.

What then is the problem? To me it can be stated quite simply. The management has no right to expect the gay element of this city to support the house when it gives back nothing in improvements to such an establishment. My gripe is not with Randy Gibson but rather the total lack of customer appreciation shown this far. In my stay here I have seen many people come, stay a spell, and finally leave to be seen no more as a customer.

Nothing has been done to improve

The purpose of GCN's "Make It Happen" fund raising campaign is to raise a total of \$6,000.00, half through donations and half through 9% interest bearing loans of 12, 18 and 24 months duration. This money will be used to defray office and staff costs for the next six months while the quality, size, and circulation of GCN is improved, bringing you a better GCN.

Complete information on GCN's "Make It Happen" campaign appears in issue No. 35, Feb. 23.

The box on the front page shows the campaign progress to date. We need your help. Please send in coupon below today.

## YES, I'LL "MAKE IT HAPPEN"

- Here is my contribution of \$.....
- I will volunteer my services to help raise money.
- Contact me regarding an interest-bearing loan to GCN (\$100 minimum).
- I will volunteer to help paint, fix up, and move into GCN's new office.
- Enclosed are my ideas on ways to raise money to Make It Happen.

Name .....

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22 Bromfield St.  
Boston, Mass. 02108

THANKS!!

comfort for those who do spend their money. None of the tables are firm, rather most of them shake like a drunk on the morning after. The tablecloths appear to be of Civil War vintage, and the rest rooms are as raunchy as the Boylston St. subway footway between track sides. All of these, and more, conditions exist while we have seen money spent to make an art gallery usable. One exhibit has been shown, now it lies idle.

It's a business axiom - to make money you have to spend some. When some is spent on the Coffee House to make it an appealing oasis it will prosper, not before. The future of this place lies not with the Community, but with those charged with the responsibility of making it profitable.

Jack Ligruck

(continued on next page)



# reactions...

Hi,

You asked for suggestions so I will give you at least one. I and probably a lot of others would be very interested in reading an in-depth article on monogamous gay relationships — both male-male and female-female. It is interesting to me that so many in the gay community express interest in the ideal of the monogamous gay relationship, i.e., "permanent relationship as opposed to the promiscuous relationship"; but we very rarely see gay books that deal with this subject or newspaper articles which indicate the existence of such relationships.

An in depth news article or series could conceivably cover the areas of sexual intimacy, emotional intimacy, economic relationships, i.e., equalitarian or otherwise, and whatever else goes into the monogamous relationship. I keep using the term monogamous as opposed to "marriage" because I feel that the marital institution is anti-gay in that it is not equalitarian as it now exists for heterosexuals . . . so it could not conceivably be equalitarian for us gay people.

For example, I was talking to a faggot friend of mine down in Hollywood, Fla., and we were both wondering why no one has ever written a book titled, "How one goes about finding a gay lover" or what have you. In other words so much in the gay movement is aimed at the public sector, we gay people tend to forget that there is a personal sector and that there are such things as sexual intimacy and emotional intimacy not to mention human sexual expression itself. In this regards it would certainly be nice to see a

gay health column in the GCN that deals with sexual health, i.e., "how does one learn to safely accommodate the penis in anal intercourse?" or "what are the venereal diseases that can be contracted through the different types of gay related sexual expression?"

The only other remark I would like to make is simply that, as a male feminist, I was offended that the "Gay Cruise-Aider" would carry an ad from a gay tavern that discriminates against gay sisters on the busiest nights — I guess lesbians are "in" on the not so busy nights. (Ad for the Cabaret.) I think the Cabaret needs a taste of some feminist militancy and should not be listed in your paper until such a time that gay sisters are welcome on any night — busy or otherwise.

Would certainly be interested in the GCN's comments on my comments.

In male feminism and human liberation,  
Joel Starkey  
P.O. Box 2118  
Boca Raton, Fla. 33432

P.S. — I reopened this letter — so that is why it is scotch-taped up. An additional comment is not aimed at GCN but at the "rhinoce.os" campaign on the part of the gay media. I do not necessarily want to offend the creativity on the part of those who designed the material, but I would certainly have been a lot more happier had the posters to be placed on the buses and trains shown two males or two females showing affection to one another. A lavender rhinoceros is certainly nice, but I happen to be a lavender human being and would like to identify with posters of lavender human beings doing everything that non-lavender human beings do.

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## Children of Bilitis

by Penny Perrault

(Reproduced by permission from "Focus," Nov. 1973.)

There is, within the Lesbian Community, a minority — largely silent, largely forgotten. These are the women who are Lesbians and also mothers. I write as a member of that minority, and I address myself to the Lesbian majority — those without children — in a hope for understanding, consideration, and a measure of courtesy.

First, let me tell you a little about myself, and about Lesbian mothers in general. My lover and I each have a child, both boys, both preschool age. And both of us are in the unusual and fortunate position of being able to be outspoken about our homosexuality without risking custody of our children. There are many more who cannot be outspoken without threat to custody, but who wish to participate in activities and exchange with their gay sisters.

Raising children as gay mothers is essentially no different from raising children as straight mothers. We encounter the same problems (maintaining discipline, coping with their childhood illnesses, keeping them clothed despite spurts of growth), and the same joys (helping them develop into rounded adults, enjoying their spontaneity, sharing their pride in achievement). Many of us are without mates, which for some creates a problem in providing a balanced and rounded lifestyle for the child and the parent.

Many gay mothers do have one advantage, however. That is, because of the self-examination and introspection that we must do in order to accept ourselves and our homosexuality fully, we often acquire a sensitivity to and understanding of others that stands us in good stead and gives us a valuable springboard to understanding our children.

There are, however (aside from threats to custody), three issues that I have encountered and spoken on frequently: first, openness with your children about your homosexuality; second, the difficulties the children may encounter with their peers about your homosexuality; and third, the response of the gay community itself to Lesbian mothers.

The first issue is the simplest to deal with. Warm and loving affection between people is healthy and natural, and can only have a positive effect on children. The opposite, hiding your love and affection for another, being ashamed to show it, can have a detrimental effect. And those of you who have been around children are well aware that they are the first to sense when something important is being hidden from them.

The second issue is perhaps the most difficult. What will the children do when they go to school, how will their peers react — and indeed children can be cruel, but children also have a deeper capacity for acceptance than most adults. If a mother is open about her sexuality with the child, the child can then deal with it. Far better that the child should learn of mother's orientation from her than from cruel remarks or whispered innuendos that leave the child in doubt and fear. And, too, communication on the subject is thus open between parent and child, which means that problems in this regard can be dealt with honestly and openly.

I might add that I anticipate far more difficulty from straight parents than from children, and the experience of other mothers bears this out. Another and very important point is that the emotional health and happiness of a parent ultimately has a great bearing on the child's emotional health and outlook. With this in mind, remembering the damage that an emotional closet does to any of us, it would be a crime to hide our sexuality from our children. Children can be seriously handicapped by parents who lack a sense of open honesty and self-worth, and that damage will inevitably be more far-reaching than any damage that a peer group could inflict.

The third issue relates primarily to the lesbian mothers themselves, and is a problem of longer duration. The real handicap that lesbian mothers encounter comes not from straight society but from within their own community. Furthermore, my experience has shown me that the problem comes more from gay women than from gay men. The problem is this: since the majority of gays do not have children, they make no allowances for those that do. Children (understandably) are not welcome at activities such as raps or business meetings, but attempts are seldom made either to provide child care or to assist in locating child care so that Lesbian mothers can participate in these activities. And Lesbian mothers are in a particularly difficult bind in obtaining child care, since the traditional source of evening and weekend child care — the neighborhood teenagers — is often closed to the Lesbian mother, because of the fears of the parents and sometimes the teenagers themselves. The result — mothers are unable to participate in many activities, and so their presence and needs are not felt and acted upon — a vicious circle which needs to be broken.

There are other activities where children are not prohibited (picnics, for example); however, mothers who bring their children to these activities often encounter resentment, and occasionally open hostility, from those who do not have children. This has been the experience of many mothers with whom I've talked, as well as myself, and is an experience that spans a wide variety of gay organizations and activities. Perhaps this would be bearable, save for one thing — the resentment, the apathy about our needs, comes primarily from our sisters, many of whom overtly or covertly express opinions ranging from the idea that having children was our "mistake" and therefore we should pay for it, to the idea that we cannot be liberated women and be mothers as well, to the myth that we cannot be true Lesbians, since we have children.

What can we, as gay persons with or without children, do to improve the situation for Lesbian mothers? First, and most important, is a willingness to understand and accept Lesbian mothers as a real and important part of our community, and as such, worthy of consideration rather than rebuff. This alone can make a vast difference in the isolation from or unity with her community that a Lesbian mother feels.

Next, in planning activities, take a moment to consider what provisions might be made to allow gay mothers to participate. (Sometimes this is as simple as, for example, noting on an announcement for a picnic that children may attend.)

Further, ways can and should be sought to include children in a creative way in community activities. This approach can provide learning and growing opportunities for both children and adults. For example, at social activities (especially those held in the daytime or early evening) plan one or two activities that children and adults might enjoy together — games, songs, contests are some. This is far more enjoyable and profitable for all than is simple custodial care. These things do not place a heavy demand on those without children, but can make a world of difference to a gay mother and her children — and give an extra dimension to the lives of those without children. Think about it.

## Coming Out

by Gary Jane Hoisington

The last time my mother and I discussed homosexuality, the conversation ran to about seven words: Me—"I'm not ashamed." Mom—"I think you're disgusting." My mother does not, in fact, think I am disgusting. My "mental problem," referred to in our family circle as my MP, is what keeps her at a verbal pitch rivaled only by Elizabeth Taylor in *Virginia Woolf*.

In the town where I grew up (inasmuch as I did), homosexuals were considered the least palatable and most directly threatening adjunct of the International Communist Menace, a myriad-tentacled, ideological octopus with suckers attached to the brains of every college professor and Ambassador to the United Nations. It was a heady atmosphere in which to grow up. Having to wear my older brother's sweaters to school so I could pull them down over any incipient tumescence. What if Mr. Johnson, the golden-haired athletic coach, detected the hard-on beneath the pullover? What if Alan Weston caught me with my corduroy bulge in the middle of Algebra II? We did not live in the tropics and I could scarcely claim to have contracted elephantiasis.

When my MP began manifesting itself in my diaries (which Mom read with consuming interest while I was off at St. Thomas Aquinas School, learning from Father Barrett in precisely what way masturbation led to kidney disorders and softening of the brain tissue, with only hell to look forward to afterwards), Mom had the curious notion that psychiatric treatment would divest me of these aberrant notions of adult love.



(Adult love, she recently explained to me, "is when two people decide to settle down and buy some property.") I have written elsewhere about most of my psychiatrists, but I think the mere fact of having zipped through six of them before the age of fourteen is sort of indicative of how far parental concern can get in the way of a normal development, gay or straight.

The shrinks encouraged me to become a closet case. "It's just a phase," Mom was told. "Your son has what is technically known as an adolescent adjustment problem." Even my mother found the disease theory rather unpalatable; she thought it could perhaps be a slight imbalance of blood oxygen. But *adjustment problem*? After all, I'd got straight As in just about everything that year except gym, and you didn't get into Dartmouth on gym. (Dartmouth was my mother's idea of a sort of cross between Nirvana and Versailles — monastic, yet serenely elegant.)

But it got so tiresome, wearing my brother's sweaters everywhere, that I finally packed my paintbox and a few old copies of *Nova* magazine and high-hatted (as I then thought) to the city I presently inhabit, with the intention of performing fellatio in a setting other than the back seat of a dipsomaniac sophomore's Oldsmobile. Though I have lived with Mom (and with Dad, who has his own problems and rather likes my being gay, for reasons known only to himself) off and on during the ensuing ten years, it has been out of financial necessity and neither of us are awfully comfortable in the same room together. She has Accepted in Her Head, but Never In Her Heart. The grandchildren. What about the grandchildren. (Brother Fascist and Brother Hotel, a jet pilot and a stockbroker, respectively, have already awarded them with six little cuties, and she still holds her breath, hoping I will give birth anally, and that the father will be a lesbian in drag. Plus ca change.)

Well, she can't come to my opening, you see. She is certain all of those HORRIBLE PEOPLE WHO TURNED YOU INTO A QUEER (queer is still her euphemism) will be there, and might turn her queer.

If she does show up, however, my friends, please do not turn her queer. She is a nice lady and does ceramics and paid all the bills for all the mental hospitals you horrible people who turned me queer sent me into before I met you.

## Gays in Socialist Organizations

by satya

Every gay person knows only too well that at present we have few friends other than ourselves. Other organizations would gladly sell us out at the last minute to gain some benefit for themselves.

Some groups are openly anti-gay. The reactionary Venceremos Brigade, darling of the straight white male "new Left" does not allow gay people to visit Cuba on their "revolutionary" visits. Other groups have put us down in the past, but are suddenly courting the gay movement now that we are getting stronger. One of these is the Young Socialist Alliance (Y.S.A.) which is the Youth Affiliate of the Socialist Workers Party (S.W.P.).

The history of the S.W.P. shows that it changes with the times. The gay person must be made aware of whether groups such as this are sincerely working in the gay interest, or if they are just using our support for their own ends.

Throughout much of the 1960s, the S.W.P. condemned homosexuality as a manifestation of decadence in a capitalist society. With the rise of the Gay Liberation movement, the S.W.P. shifted its position to one of full support of the gay movement. Another turnaround occurred, however, in 1973 at the Party's convention at Oberlin, Ohio, when the group adopted a memorandum which said that the gay movement did not offer the potential for radicalizing large numbers of persons, and therefore, S.W.P. should not waste its time supporting the gay movement.

Yet many gays are actively involved in this organization. Those gays who remain in the S.W.P. insist that it actively supports gay rights. Those who have quit tell a different story.

Cliff Nybert, a gay member of the S.W.P., says that the S.W.P. does not discriminate. He admits that known homosexuals were refused membership in the '50s because they were considered a security risk. He justifies this because of "the situation in the fifties." Nybert sounds oppressed to me. Is a heterosexual person any less a risk than a gay person? And just because times are hard, does that mean you reject brothers and sisters? Those who have quit tell a different story.

David Thorstad and John Lauritsen, prominent gay authors, are two such. They resigned in protest over the failure of the S.W.P. to endorse the gay movement. They also circulated a letter critical of the party's record on gay rights.

Two other gay brothers, Jeff Graubart and Wayne Sunday, also recently had a bad experience. It seems that the two were passing out a gay rights leaflet at the Y.S.A. national convention in Chicago Dec. 30, 1973. They were threatened with expulsion from the group if they continued passing out this leaflet. Their leaflet called for "full civil and human rights for Gays in the Y.S.A." It went on to say that "In New York, gay comrades . . . are forbidden, under penalty of expulsion, to attend Gay Activists Alliance meetings or the meetings of other gay groups during their free time."

I recently discussed this problem with a gay woman who is active in the Y.S.A. When I asked her about these incidents, she both defended the Y.S.A. and hemmed and hawed instead of giving me direct answers to my questions. She says that Graubart and Sunday were censured because they didn't follow the party policy of bringing up all matters prior to the convention so they could be voted on at the convention. Thus the leafleting was not part of the democratic procedure set forth by the Y.S.A. It didn't occur to her that maybe the two brothers knew the procedure, but felt it necessary to use the convention to get their point across.

This same woman said that Y.S.A. supports gay liberation, but cannot waste its time with organizations like G.A.A. which "are often more social than political . . . When you are in Y.S.A., socialist revolution should be your main goal. Capitalism is the foremost enemy, sexism is necessary." I told her that as far as many gays are concerned, sexism is the main enemy because capitalism is just one of the many games of the sexist power structure.

My conclusion is that the Y.S.A. is sincere in its efforts to bring about socialism, but is inadvertently alienating many gay people. They may not think that some of the gay groups are revolutionary enough to support, but I contend that every person who is courageous enough to accept the label of "gay" is revolutionary. The Y.S.A. is like the State which requires total submissiveness to its doctrines and leaves no room for outside activities. It may be revolutionary in its own way, but I could never be a member. I wouldn't be separated from my sisters and brothers.

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## Magazine Review

by Tom McNamara

*Faggots and Faggotry* #3. Published by Ralph Hall, Box 227, Old Chelsea Sta., NYC 10011. A magazine. \$4 for 3 issues.

*Faggots and Faggotry* is an up-front anarchistic "fagazine" for gay men, primarily. It isn't anti-feminist in policy, but it is dedicated to the ideals of gay male "faggotry," which might parallel Fred Halsted's self-proclaimed position as a "far-assed faggot." The writers of *F&F* haven't stopped at the moderate "gay is good" equilibrium, they've gone ten steps further, committing themselves totally to a "gay is grrreat!" position that is upfront without being self-consciously "militant" in either the obnoxious or rigidly political sense (these too frequently are synonymous). *F&F* is a bulky, poetic first-class example of the mimeography revolution (so-called by the literary section of the London Times in the late '60s) and bears the earmarks of such poetic revolutionary material. Unhampered by the strangling economics of large-scale letterpress or offset production costs, *F&F* allows itself much more latitude than most publications you encounter these days. There are no advertisers to cater to and the "break even" point is not a matter of astronomical numerals. As a result, *F&F* prints prose and poetry of a virile uncommercial bent that can act on the jaded gay reader like a whiff of stimulant. There is a great need for more magazines like this that reflect a personal, earthy, honest viewpoint and there is very little standing in the way of others who want to dedicate themselves to such worthwhile projects.

This is the third issue of *Faggots & Faggotry* and it is excellent in its entire conception as all the issues have been. Of particular excellence is the artwork which features outstanding examples of contemporary gay art, usually strongly masculine and always glowing with that intangible but perceptible special gay mystical quality that is like a visual aroma. The prose, strident, bold, truthfilled exudes a very special quality, too. Theorists have advanced the idea that there is a certain, difficult-to-pinpoint characteristic to the gay consciousness when it expresses itself in words. Perhaps, a gay language apart and above the mere lingo of the streets or Queen's vernacular slang. Among the common stereotypes is the notion that gays, as a group, are creative. Sorta like the old one that black people "have rhythm." It is logical to assume that so unique an experience as the gay life might produce a different consciousness and as a result different imagery and the necessity or just the opportunity for new word juxtapositions, etc. If so, I think the prosody of *F&F* expresses this emerging trend, and, as a poet, I find this to be particularly exciting,

and perhaps more significant than the so-called "beat" revolution which was, by and large, a revolt against straight rigidities but which had to grapple with the complexities of such a disengagement. From our commonly-shared gay lives under the new freer climate it is very possible we shall see more and more examples of a truly gay art of words and pictures. When we do, it will be because of magazines like *F&F* who offer artists a unique opportunity to share their visions with their gay brothers (and sisters, there's nothing keeping women from subscribing).

This current issue of *Faggots & Faggotry* serves well to illustrate my above-stated thesis in many ways. From the political "faggotorials" of Flash Storm, written in that stormy though beautiful style of street anarchists to the succinct gay philosophy of a.m. fine who has a rare genius for aphorisms, to wit: Man (or much of him) would like to forget (but cannot, as it is Truth), that he was left with but ONE LAW: i.e. First respects go necessarily to Cosmic Elders who had in previous Cosmic Cycles accomplished the most amount of work for the sake of Love only, and as the most amount of responsibility, for that reason only, to all in previous lives. And: "Censorship, in any human society, is, as with much else, generally a matter of lack of respect to Cosmic Elders. However, the idea that censorship should exist at all, and especially in any society which can afford to manufacture war, jails, and mental institutions, rather than to purposefully deflect that misused energy to peace, health, and general well-being of peaceful self (i.e. cosmic elder-homosexual expression), is an idea in itself of total and abject hypocrisy on the part of any society." Stuff like that. You won't find much of it elsewhere yet. Whoever a. m. fine is, he exhibits a vitality of mature thinking that is, unfortunately, still rare in our society. His work in *F&F* may just plant the seeds of a long-needed Gay Philosophy.

There is also much good gay poetry in *Faggots & Faggotry* including contributions from poets as well known as Allen Ginsberg, but also poets you may not have met up with elsewhere. This issue also features a letter-confession from an Amish man who discourses on his gay life among these traditionalist and quiet people. It is unexpected gems like this that make *F&F* such a surprising production, each issue represents a giant step in the advance of gay consciousness, and *F&F* always seems to be ahead of even the avant-garde. Much of this must be credited to Ralph Hall, who has taken responsibility for getting it together against sometimes incredible obstacles, but by begging, borrowing and hard and boring work at menial jobs to support himself and *F&F* he has produced three incredibly fertile issues. You might already be familiar with one of his contribu-

tions from the first issue of *F&F*, his remembrances of furtive teenage days buying *Young Physique* magazine in a small town in upstate New York. It was one of the pieces chosen for the fine gay anthology *The Gay Liberation Book*. If you've been wondering where to find more of his works, you'll want to subscribe to *F&F*, especially. Now, he's announced that he wants to assemble the biggest permanent collection of physique photo magazines and is looking for donations of old unstuck-together *Trim*, *Tomorrow's Man*, *Vim*, *Manual*, mags. He'll trade subscriptions to *F&F* for them. A note of caution, when writing he asks that you save him post office hassles by not using the title *Faggots & Faggotry* on the envelope. Don't let that bother you, just make sure you get in on this very good happening.

## What We're Up Against

This is reprinted from the "New Hampshire Union Leader" and was submitted by one of our readers, date unknown.

### Shame On Men's Long Hair

Addressed to William Loeb: "It is a 'Shame' for a man to wear long hair." The Bible plainly teaches this. I Cor. 11:14 says, "Doth not even nature itself teach you that if a man have long hair, it is a shame unto him?" The Greek word for "shame" in this verse is translated elsewhere in the New Testament as "dishonor," "vile," "disgrace." In Romans 1:26 the same word is translated "vile." "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature."

YOU WILL NOTICE THAT THESE "VILE AFFECTIONS" HAVE TO DO WITH HOMOSEXUALITY. IT IS VERY INTERESTING THAT AS THE TREND TOWARD LONG HAIR INCREASES, THE ACCEPTANCE OF HOMOSEXUALITY INCREASES. THIS IS NOT TO SAY THAT LONG HAIR AND HOMOSEXUALITY ALWAYS GO TOGETHER BUT IT IS TO NOTE THE FACT THAT BOTH ARE ON THE RISE IN OUR NATION.

The Bible says nothing about Jesus having long hair. The paintings of Christ are simply artist's conceptions and have no Scriptural authorization. In the book "The Modern Students Life of Christ" Irving Vollmer said "Archeologists object to the conventional pictures of Christ because they are not true to history."

For this we have historical proof. Students of the first century and Roman history are aware of the fact that the time of Christ was characterized by short hair for men. I have seen many coins and statues which bear the likenesses of emperors who reigned during and after the time of Christ. The plain simple truth is that during the life of Christ, short hair was the acceptable style. That Jesus wore the conventional style of His day is proved by the fact that Judas had to kiss Him to point Him out to the soldiers. Had Jesus been somewhat different, as a long-haired freak, Judas could have simply told the soldiers that Jesus was the one with the long hair. This, of course, is not true, as Judas had to place a kiss on him in order to identify Him.

God Bless you.

REV. DON W. BOYD  
Queen City Baptist Church

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## DANCE

# SUSAN SONTAG

by Gary Jane Hoisington

Susan Sontag was surprised that her appearance at the Carpenter Center for the Visual Arts drew a capacity crowd. She seemed even more surprised that anyone wanted to interview her; what surprised me was that she generously offered to make time the following morning for an interview with Gay Community News. Before she got to the lectern to speak, I handed her a hastily scribbled note requesting an interview. She was just then being introduced; she leaned over and whispered: "Gay Community News—is that like *Fag Rag*?"

Susan Sontag is tallish; she has long, raven-colored hair with a floppy widow's peak, and tosses it agitatedly as she speaks. Her face has the taut beauty of someone totally involved in whatever she is doing—in this case introducing her second film, *Brother Carl*. She was anxious to explain, not the film (which, she hoped, would speak for itself, "as any work of art does and should"), but, some of the problems she had in making it, and in making her non-polemical work better known to an audience which has buried her under her brilliant popular essays in *Against Interpretation* and *Styles of Radical Will*. Since her essays are very popular, a partial bibliography of her other works might be helpful. Sontag has written two novels: *The Benefactor* and *Death Kit*; she has written many short stories, the latest to appear being *Baby*. *Baby* appeared recently in *Playboy* ("I guess that demonstrates what one has to do sometimes to make money.") *Brother Carl* precedes a first film, *Duet for Cannibals*. Both films were made in Sweden on the invitation of Sandrews Films, Inc.; both are black and white. In October 1973, Sontag shot a "non-fiction film" in Israel while the war was going on. She said these films were not the only kinds of films she would like to make, but that she found them interesting films to make. The currents that impell these particular film projects, she implied, are kind of happy accidents that happen in the course of writing projects. She is at work on a third novel, but said nothing about when it would be ready for publication.

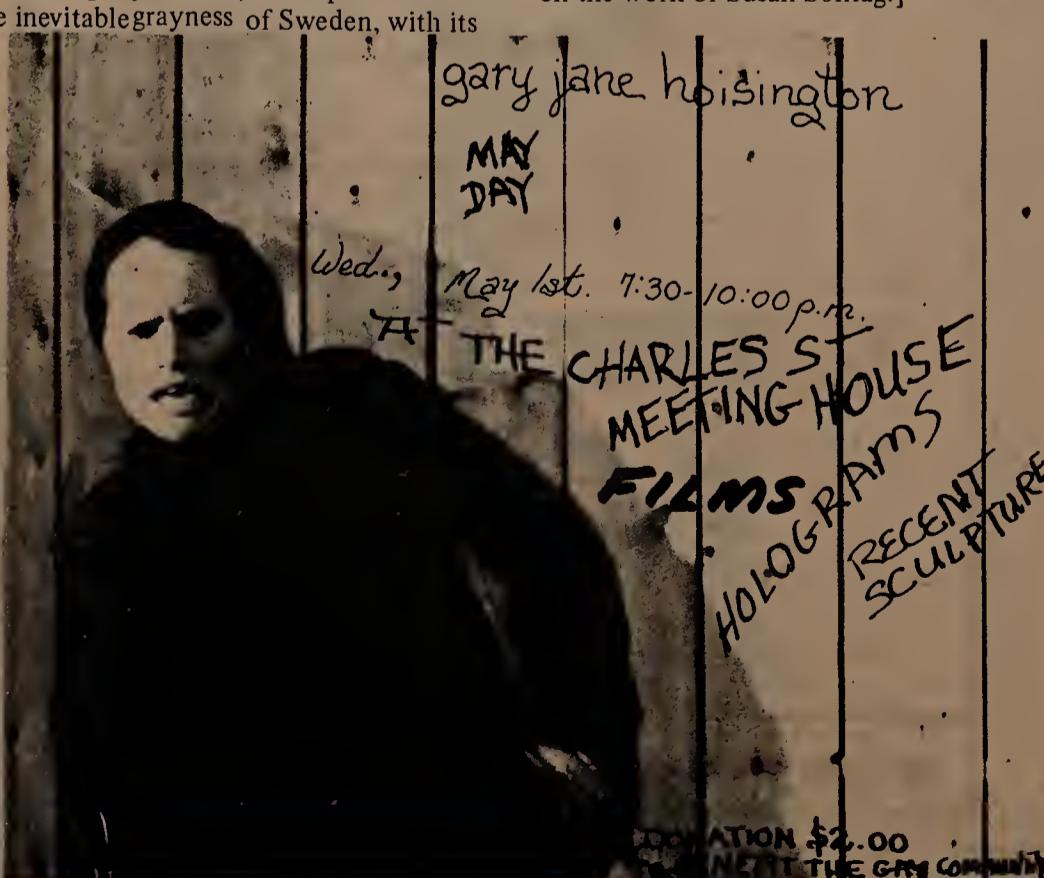
*Brother Carl* is a complex film, one which begins in a psychological space of estrangement and ends in an equally grim, though slightly altered, atmosphere: it is the inevitable grayness of Sweden, with its

capacious boring vistas and jarringly isolated buildings, which backlights the relationships, frequently intertwining and frequently disconnecting, of six characters: a middle-class couple; their autistic child Anna; a woman dancer; a retired dance teacher; and the latter's once-upon-a-time lover, Carl. The latter couple (if that is the word) live in seclusion near one of those Gothic spas the Swedes flock to when the temperature happens to rise above 50 degrees, which is seldom. Carl spends most of his time in abandoned buildings, or wandering the deserted beach; he seldom speaks, in fact almost never utters anything. His alienation acts here as a parallel to that of the autistic child. The child's mother, Karen, has come to the spa with Lena, the dancer, to remove herself from Anna, her husband, and her friends, all of whom she hates. Lena tries to resurrect an ancient liaison with the retired dance teacher, but concludes by sleeping with Carl. She then commits suicide by drowning. At her grave, Carl rips off the floral tributes and scrabbles at the mound of earth. His mentor grabs him and shouts: "There are no miracles, Carl!" Carl replies: "There are! There are!"

Shortly after this, Carl goes to live with the bourgeois couple and attempts communicating with their child. The child is fascinated by noises: the dial tone of a telephone, objects striking each other. By the end of the movie, some kind of catharsis has been reached; the child utters her first words: she laughs. (Sontag, in speaking of this after the film, said that laughter in this case is perhaps the most conclusive evidence of some kind of healing. I agree.) So Carl has, after all, performed a miracle.

The quality of the miracle (as Sontag makes clear enough so that the later explanations demanded of her are unnecessary) is not of an unqualified kind, given the kind of world in which the child will now have to communicate (or attempt to communicate). All six of the characters are, in individual ways, monsters—consequently, the compression of the film into their emotional space creates a claustrophobia that is almost asphyxiating. This was, I believe, Sontag's intention: to tell a story, first of all, and, secondarily, to tell it in such a way that a happy ending would be extremely qualified, in the way that happy outcomes in real life are always qualified by the horror of day-to-day existence.

[This is the first of a three-part article on the work of Susan Sontag.]



## The Fag in the fifth row

by Jonathan Cross

A commentary on area entertainments of gay interest

### FASHION PLATES & OTHER DISHES

Is there such a thing as gay fashion—a gay "look," a gay style, a gay fashion alternative? Last Friday, under the enormous chandeliers and the fussy, ersatz ormolu of the New Somerset's Louis XIV Ballroom, Boston's first annual "Gay Fashionanza" posed these questions and answered in the decided affirmative.

About three hundred fashion-conscious folk—designers, guests, and gay-lib big-wigs, all wrapped up in glitter and velvets and satin and good old blue denim, turned up for the HUB benefit, and no one was disappointed. "Gay is a Way," as the show was headlined, was handsomely and professionally carried off. From the opening gays-in-society prologue, the diversity and multiplicity of the gay community were keynotes; the show's organizers, more-than-conscious of the sensitivity of the notion of gay fashion, continually reassured us that no one was being dictated to—that "fashion," as veteran commentator John Brenner observed, "can be *any* look." Unity and gay togetherness were

the philosophies of the show, and individuality, openness, and a wealth of choice were the fashions' themes.

Having said all this, what were the clothes like? After all, when you come down to it, a fashion show must succeed as clothes—color and line and form—and not as words or politics or gay-lib sloganizing.

The range, first of all, was astonishing—from jeans and fish-net tank-tops to velvet opera-suits, formals, even a bridal gown—from glitzy spider-tee-shirts to caftans, bikinis (male and female), and \$3500 cerulean-blue mink coats and fox-paw jackets—with brief stops in between at full-leather ensembles, chains and all, and some marvelously original '40s imitations and Gatsby-type hand-me-downs. Gay fashion, it all wanted to say, has no boundaries. We can go with our moods and be whatever, and whoever, we feel like being: kinky or closeted, with-it or conservative, casual or formal, sexy or shapeless, up-to-the minute or nostalgic. All yesterday's fashion categories are breaking down, even, and especially, the distinction between the male and the female.

Here I must note a serious personal objection. Of the sixteen all-volunteer models, two were oppressively labeled. Scott Barclay, a willowy, elegant blond, was "our fem man," and serious, sturdy Chris Courtney was "the impeccable butch." The plain implication was that your body type is your destiny, and the

show suddenly veered, in so implying, toward all the old, unliberated clichés. Why couldn't one of the more stolid muscular types have modelled the so-called "fem" wardrobe? The women's roles were more flexible, with Lois Hurst especially adaptable, but the men seemed at times all too caught up in the very faggot/muscle boy stereotypes the show was *supposedly* breaking down. At that point, when one man was singled out as "our fem," I felt the barriers were still in their old places. But of course it was the open and relaxed and liberated tone of the rest of the show that made these lapses into the old categories so obvious.

Part of that liberation, we have said, is freedom of choice, but every fashion show is, and must be, predictive—that's their business, and the fashion predictions for summer and fall emerged clearly and logically, especially from the Charles Street Apparel collection of Bob White *et al*, and from Boston-based designer Smiler Haynes' deftly tailored unisex suits. Bright and bold and shiny are *passe* it would seem; the audience, always six months behind, out-glittered the models. Those skin-tight satins and lames were nowhere on the runway, but half the audience looked like jockeys fresh from Hialeah. What's "in" is softness, coolness, an elegant availability—full pants, some worn *a la* Fred Astaire with a necktie for a belt; thigh-length peasant shirts; lots of denim, brushed and otherwise, and high-waisted sailor pants galore. Colors? Wheats, pale, pale oranges, browns, beiges, creams, with bright accents in silk scarves and narrow belts. Blouses are wrapped, or high-waisted *blousons*; everything is open at the neck—nary a tie in the house. Shirts rather than pullovers, open collars rather than turtlenecks. Less jewelry . . . platforms, platforms, platforms.

I applaud the efforts of HUB and the show's amateur and professional talents, and the courage, frankly, of those of Boston's fashion community who, for the first time, braved the chilly waters of gay liberation. Hopefully, Friday saw the finding of an annual tradition. I, for one, look forward to Fashionanza Number Two.

Gay is — Our way of saying "yes" to life.

—A. Nolder Gay

### CHARLES STREET APPAREL

123 Charles St.

Men's Clothing Hand Made Shirts  
10 percent discount on any purchase with this ad

CASA



BOSTON'S  
FIRST  
GAY  
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Specializing in Italian and French Cuisine

FEATURING THE MUSICMEN—

Mark Anderson and Dean Clerk Wed.—Sun. 4 shows nightly

LUNCH—11:30 - 4:00

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SAT. and SUN. 5:00-2:00 a.m.

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22 Avery St. (Next to the Avery Hotel)  
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And now... another episode in the TRUE and UNEXPIGUATED Adventures of that loveable proletarian that battler against injustice that salivating heathen....



## did you see?

**Correction:** Ginny Haviland's name was inadvertently omitted as byline for the "Did You See?" column in last week's issue. Ms. Haviland is a regular writer of the column.

by Ginny Haviland

**THE NEW YORK TIMES BOOK REVIEW**, April 21, 1974: "The first honest novel about homosexual love/*The Front Runner*, by Patricia Nell Warren. The story is played out against the background of long-distance running and training for the Olympics, and the lovers are 'the front runner,' a college boy, and his coach, a man who tried to go straight and almost wrecked his life because of it." (This was an attractive half-page advertisement for the book.)

+ + +  
**BOSTON GLOBE**, April 19: "Medley/Bill Fripp . . . A gay fashion show, said by sponsors to be the first such presentation to be given by any gay community in the nation, will be staged by the Homophile Union of Boston tomorrow night at the

Somerset Hotel. Eight men and eight women will model the fashions, which were created by name designers."

+ + +

**BOSTON GLOBE**, April 20: Maria Karaganis (*Globe* staffer) reports about the previous day's "Gay Is a Way '74" fashion show at the Somerset Hotel. (Two photographs were included.)

+ + +

**THE NEW YORK TIMES**, April 18: "Gay Rights/ESSAY" The writer makes some excellent points in this lengthy well-located [editorial] essay.

"Psychiatrist Robert E. Gould, writing in a recent *New York Times Magazine*, holds that if social taboos were lifted, "most humans would be functioning bisexuals . . . pathology might very well consist of exclusive interest in one sex." [Try to obtain a copy of the above. It's good.]

+ + +

**THE REAL PAPER**, April 24: "Gays: Earlier this month a clique of dissenters within the American Psychiatric Associa-

tion challenged the APA's recent ruling that homosexuality is not a mental disorder. The dissenters had a referendum on the subject sent to the entire APA membership. They lost — but not overwhelmingly. Only 58 percent of the shrinks are living in the 20th century."

+ + +

**BOSTON GLOBE**, April 19: Richard Knox (*Globe* staffer) reports that recent research by a Boston-trained endocrinologist points toward association between lowered testosterone levels and homosexuality. (Also in this issue . . . Man to Woman — a writer's struggle/BOOK OF THE DAY: Conundrum, by Robert Taylor (*Globe* staffer). And *TIME*, April 22: In "Anatomy v. Destiny" also reports about this very well publicized book by Jan Morris (174 pages, Harcourt Brace Jovanovich, \$5.95).

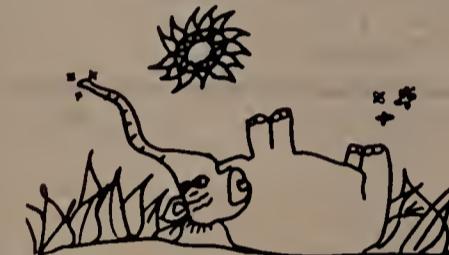
+ + +

**TIME**, April 22: "LETTERS/Gay Diagnosis . . . Sir/lt is encouraging that the trustees of the American Psychiatric Association have decided that homosexuality is not a "mental disorder" (April 1). Ac-

tually, it doesn't matter what the APA thinks. Gay people are a significant and legitimate part of the population, and we are here to stay.

James W. Vetter  
New York City

+ + +  
**WIN** (magazine), April 11: This issue is devoted exclusively to men. "The issue should not be seen as a counterbalance to feminism, but as a contribution in its own right to the discussion of sex roles in our culture. We hope it will be read with as much interest by women as it will by men; by gays as well as "straight." And above all, we hope it will be seen as a step forward for that amorphous movement for liberation everywhere."



# classified

## apartments

WF, 26, looking for peaceful apt. outside of city. Prefer small single apt. but could share with together happy people. GCN Box 042.

**SOUTH END SUBLET**  
Now or June 1st. Beautiful 1 bdr. apt. in delightful Rutland Sq. Call 247-1345.

**APARTMENT FOR RENT--BR, LR,** kitchen and bath. Carpeted and clean. Some furniture available. Rent based on what you can afford. Owner occupied house. Call after six and weekends; keep trying. (617) 241-7925.

**SUBLET MAY OR JUNE**  
Clean, sunny, spacious 1 bedroom apt., wood panelled, hwd floors. Good location for 1270 and Cabaret. \$159. Call 266-7639 after 4, please keep trying.

Lechmere Square—4 rms. unfurnished, gas & gas. Very reasonable. Adults retired, 1 or 2 people preferred. Tel. after 6 nights (617) 268-4342.

**SUBLET**  
Desirable downtown Boston office/studio space to share w/ gays. Reasonable price. Write GCN Box 060.

**FREE RENT**  
To share: 1 large house in woodsy section of Jamaica Plain. Pay only your share of utilities. Plenty of parking, gardening, living space. One year only. GCN Box 054.

## cars

**FOR SALE—FORD ECONOLINE**  
Blue 1961 Ford Econoline van; 1964 engine. \$350. Call 401-942-2094, ask for Jean only. If not home, will return call—leave no. with Father.

Gay auto mechanic wanted for engine repairs on Mustang. Contact Dave Peterson at GCN (617) 426-4469.

## for sale

### FOCUS

A Journal for lesbians, put out by Boston DOB. New, exciting format. 60¢ sample copy, \$5.00 for 1 year. Send check to DOB, 419 Boylston St., rm. 323, Boston, MA 02116.

### GAY LIBERATION BOOKS

Glad Day Bookshop, 139 Seaton St., Toronto, Canada. Over 200 titles & 25 gay periodicals. Send 25¢ for catalogue.

**FEMINIST SEX MANUAL**, body awareness and pleasure & techniques; role behavior, \$2.75. Rainbow and Lightning Collective, Cambridge-Godard, 5 Upland Rd., Cambridge, Mass.

### 12" FOR SALE

12" Sylvania TV B&W port., inst. on, one year old, \$50; SCM Sterling typewriter, two years old, very gd. cond., a loss for me at \$75; 2 KLH extension speakers, walnut enclosures, \$15 each; clarinet, gd. cond., great for beginners, \$50 or best offer; 2 sets 96" drapes, Qn. Anne dsgn., lt. grn. & wht., insulated, \$12/set or \$20 both. I'm leaving Boston and so must suffer this loss. Call 723-8861; Dick.

### RESOURCE MATERIALS

Will send you gay liberation and feminist literature lists if you send a self addressed stamped envelope to SGL, P.O. Box 2118, Boca Raton, Fla. 33432

### READ LAVENDER WOMAN.

A lesbian newspaper, news, features, poetry, politics, views, reviews. Subs \$4/yr. Sample 50¢. Write P.O. Box 60206, 1723 W. Devon, Chicago, Ill. 60660.

### FRESH HERBS!

are richer in flavor and vitamins. Tintillate your tired cooking and jaded

appetite with our fine growing pots of herbs. CARONS, 641-0597.

**BOSTON CHAUVINISTS AND TOURISTS**. Don't be put down in Milwaukee, Duluth, or Pocatello. Wear your LAMBDA/BOSTON button proudly! Stamped, self-addressed envelope plus 25¢ each button, 5 for \$1, to GCN Box 51.

**GOOD GAY BUTTONS & BOOKS**  
The HCHS Bookstore has a growing selection of good gay books. Hours: Mon.-Thurs. 6-9 p.m., 419 Boylston St., 4th floor; ring night bell 4 times.

## help wanted

**THINGS ARE CHANGING!**  
Maybe you'd like to be part of that change—the Gay Community News is still searching for graphic ideas for a spanking-new Banner (the thing at the top of the front page). Entries would be appreciated by May 15. Send to: "GCN New Banner," 22 Bromfield St., Boston, MA 02108.

**PRINTS & FRAMES**  
GM for retail sales. Phone 6:00-7:30, 542-7195, Tues.-Wed.-Thurs.

2 dykes looking for 1 or 2 of same to help with garden, animal care, & other misc farm tasks. We're also into pottery, printing, silkscreen & leather. Location downeast Maine ½ hr. from Canadian Maritimes, 5 min walk to ocean (plenty of fishing, clamming, swimming). We offer room (9x9 tent), board, sm sal (25/mo) & 2 da/wk off. Exp not nec, but pls make realistic appraisal of your physical endurance. Write for more info & send questions to UVA URSI, RFD, Robbinston, ME 04671.

Here's your chance to be a radio star: Closet Space, heard Sunday mornings at 10:30 on WCAS (740 AM), is looking for help. If you're interested in writing, production, or being on the air, call Gay Media Action at 868-5729.

Group of GMs building house and gardening on country land need help. M or F. Can offer room & board. Write to Allen, Butterworth Farm, RFD 2, Orange, Mass. 01364.

**FEMINIST POLITICAL NEWS**  
Business-minded feminists interested in working on a political paper? We need women to do fund-raising & advertising. Call (617) 265-8315.

**GAY BI STUDENTS**  
Work on golf course part time spring, full time summer, live in accommodations if desired. GCN Box 022.

**REAL ESTATE BROKERS**  
wanted in Bridgewater, Brockton, Whitman area. Reply with address and phone number to GCN Box 070.

Volunteers needed to work for a free alternative ambulance service. Emergency medical training provided. Prior medical and/or counselling experience helpful. Please call 267-9150 and leave your name and number.

Volunteer needed for hotline counseling. Call Shelly at 267-9150.

## jobs wanted

**MALE SEEKS JOB**  
English major, exp at office work, insurance or data process control. Good worker. Congenial. has had exp & prefers some public contact. GCN Box 025.

**BROADCASTING OR FILM JOB?**  
An ambitious, hard-working BU School of Communications graduate seeks employment in TV or film area. Please call Marty at 617-536-2760, Boston.

**BROWN UNIV. MAN NEEDS JOB**  
Summer job in NYC for 22 yr. old grad. student. Am fluent in Italian, responsible and ready to work. Help JSL, Box 7049, Brown Univ., Prov. RI 02912!!

## lost & found

**LOST:** Steno notebook containing personal journal/diary; lost in Cambridge, probably near the kiosk at Harvard Square; on April 3. Call (617) 547-9560.

## organizations

Worcester Gay Union is presenting a dance featuring "Whitch," Friday, May 3 from 9 p.m. to 1 a.m. at Simeon's, Route 9, Shrewsbury, Mass. Donation \$3.00. Tickets may be obtained from Worcester Gay Union, P.O. Box 359, Federal Station, Worcester, or at WGU, 82 Franklin St., 3rd fl., telephone 752-8330.

**GAY CATHOLICS—DIGNITY**  
Join Dignity, a national group of gay Catholics with active religious social education programs. Write Dignity, 1105 Boylston, Boston 02215.

**THE GAY GUY'S GUIDE**

**NO. STATION** • 1 • 227-6651

**SO. STATION** • 1 & 2 • 423-4340

MIDNIGHT SHOW AT SO STATION EVERY FRIDAY & SATURDAY

ALWAYS PLAYING THE FINEST IN ALL MALE-X RATED MOTION PICTURES!

NEW SHOWS EVERY WEDNESDAY!

# classified CLASSIFIED classified CLASSIFIED classified

METROPOLITAN COMMUNITY CHURCH meets for worship every Sunday at 6:45 p.m., 131 Cambridge St. (Old West Church). Fellowship hour 8:15 p.m. Rev. Lawrence Bernier and Rev. Nancy Wilson, pastors. All persons are welcome. Telephone 523-7664.

**WORCESTER GAYS COME OUT!!**  
Join us Sunday nights at 8 for general mtg. Mon. night raps, 82 Franklin St., 3rd fl., M&F welcome. For further info write, W.G.U., Box 359, Fed.Sta., Worcester, Mass. 01610.

## pen pals

Bi Male, 22, would enjoy corresponding with other guys (25-40) in R.I. and S.E. Mass. Also poss. long-term rel. Am 6 ft., solid build. Reply GCN Box 057.

MALE PENPAL wanted in N.E. area. Serious sincere honest. GCN Box 068.

**RAISE MY CONSCIOUSNESS**  
Teenage GM wishes to correspond with others. I want to experience other people. Freaks are especially desired. Enrich my life. Write GCN Box 049.

## personals

GF seeks GFs in New Hampshire area for friendship with 30+ sincere. Call (603) 332-7284.



# FILM BENEFIT

# GAY COMMUNITY NEWS

PRESENTED BY COMMUNITY FILMS:

**FRIDAY: MAY 10th, 8:30 P.M.**

**CHARLES ST. MEETINGHOUSE**

CORNER CHARLES & MT. VERNON STS.

THE EAST COAST PREMIERE OF:

## PAMELA AND IAN

—written and directed by David Greene, and based on French novelist Alain Robbe-Grillet's conception that the characters in a film are born in the beginning and die in the end and have no existence outside of the film.

"This is one of the best films I've ever seen." —Mark Humen, Community Films

"The film hurt me, jostled me, made me laugh, made me afraid, kept me guessing, moved me, struck me as shocking and beautiful. I am amazed at the core and love that so evidently went into its creation from all parties concerned." —Richard Lehfeldt, Ann Arbor Reviewer

ALSO: ASSORTED SHORTS & SURPRISES!

**DONATION: \$2.00 ADVANCE, \$2.50 at DOOR**

Advance ticket sales: Gay Community News, 22 Bromfield Street, Boston, MA 02108. Call 426-4469 for other locations.

Questions on this film should be directed to: Community Films, 22 Cleveland Street, Somerville MA 02143; (617) 776-7080.

**GAY PHOTO SERVICES**  
Sympathetic, qualified pre-professional photographer, specializing in gay portraits, singles, couples. Call Dan at (617) 277-2484.

**MOVING TO N.Y.**  
in June bound for school. Gays living around Hyde Park (N.Y.) or knowing of places of interest for gay males in this area please write to GCN Box 037.

GWM, 28, 125 lbs., dyed blonde, looking for black or white gay male to live in. Age 20-35. Possible lasting relationship. Lynn area if possible. GCN Box 015.

**ATTENTION CAMBRIDGE PEOPLE**  
—Phone your senators: LoPresti and McCann to support House Bills 2524 and 2525. Call: 727-2121 and invest in your future—Gay or Straight or Bi.

GM, 20, wld lk to meet other gays M-F interested in group camping & hiking trips. Let's get together. Write GCN Box 050.

Arc you middle aged and alone? Let's match ourselves up and see if two GWM can find a common ground to be friends on! Write GCN Box 056.

**GWM—CAPE ANN—NORTH SHORE**  
GWM, 40, black hair, 150 lbs., school teacher, involved in gay community, wishes to meet GWM 28 to 38 yrs. old with interest in art, music, fun and gd times. GCN Box 027.

GF, late teens, would like to meet another GF in the Nashua, N.H. area. I'm into nature, music, grass & Spring. Write GCN Box 059.

**GOOD GAY BUTTONS & BOOKS**  
The HCHS bookstore has a growing selection of good gay books. Hours: Mon.-Thurs. 6-9 p.m., 419 Boylston St. 4th floor; ring night bell 4 times.

**GAY FEMALES**  
GWF, 22, would like to meet same for friendship & hopefully lasting relationship. Likes music & outdoors. Have own apt. & 2 cats. Reply Box 058.

**RHODE ISLAND ANYONE???**  
Yng M student desires to meet together, males 20-40 for good times and poss. more. I like music, movies, outdoors, and good food & wine. I am 6' 150 lbs., br. hair & eyes., avg. build & looks. Please reply w/ photo go: Box 1313, Annex Station, Providence, R.I. 02901.

**IN SEARCH OF FRIENDS?**  
Are you gay? Tired of bars, Esplanade Looking for an answer? We are a group of Christians, and we've found the answer. MCC/Boston, 131 Cambridge St.

**MALE 34 SEEKS LOVER NOW**  
Bank worker living in Back Bay looking for long relationship. Life is too short to suffer. I like music, beer, writing and clean living. GCN Box 024.

GWM, 30, slender, affectionate, Virgo, intelligent, seeks honest male for special friendship (lover?). Prefer approx. same age. My interest: Folk music, gay lib, long walks, cuddling. Write GCN Box 066.

**BUY A RHINO AD!**  
Sponsor gay ads on MBTA. \$3.50 will pay for one ad for one month, \$10 for 3 months or send donation to: GAY MEDIA ACTION-Advertising, 43-45 Hano St., Allston, Mass. 02134.

**FREE P-TOWN WEEKEND**  
DOB raffle, all-expense paid weekend in Provincetown at the P'town Inn for two. Weekend of your choice. \$1.00 per ticket—available at DOB raps. CSMH, GCN, HCHS, Maine conference . . . almost everywhere! Drawing at end of Gay Pride March in June.

**FRIENDSHIP WANTED WITH M**  
GWM student would like to meet other students under 23 into smoke, movies, sports, tennis, skiing, dining, travel, and non quick sex. GCN Box 035.

**LOOKING FOR FRIENDSHIP**  
GWF (age 23-30) for friendship & fun to enjoy & share life with GWF (23). I like music and dancing, nature and people . . . How about you? Sharing can be fun. GCN Box 026.

**WHAT DO YOU FEED A RHINO?**  
Money! Support the MBTA ad campaign. \$3.50 for one ad for one month—\$10 for three months. Send checks to Gay Media Action-Advertising, 43-45 Hano St., Allston, Mass. 02134.

**BECOMING INTO BEING**  
If you are committed to the practice of meditation, karate, or yoga, and interested in a supportive living environment, write GCN Box 062.

GWM 29 interested in consciousness raising group and cooperative living with GM & W. Write GCN Box 064.

GWM, 21, seeks financial assistance—not necessarily of an illegal or immoral nature—but willing to compromise. Please respond with suggestions to GCN Box 065.

**GAY FREAKS WHERE ARE YOU?**  
GWM, 28, 5'10", 145, attractive long hair, moustache; likes music, books, nature, smoke, sex; intelligent, sincere, crazy, seeks local freak of sim descrp for serious longterm friendship. GCN Box 044.

**HAVE A CAMERA?**  
Exhibitionistic GWM, 27, 5'9", 155 lbs., average good looks, seeks Boston-area guy with camera for sex on film. Have place. GCN Box 043.

**PHOTOGRAPHY**  
"WOMEN + MEN IN LOVE."  
Prof. G.F. photographer offers unique, discreet experienced services for your photographic desires! Gay portraits, marriages, parties, sport functions, animal studies. Your film developed & printed. Slides, prints copied. Custom printing, photos + albums restored. Business, portfolios, brochures, architecture, theater. Rush services on request. Reasonable rates. Call: (617) 566-7041. Write: V. Q. Taylor, Box 49, Waverly, Mass. 02179

**TO THE BEST THERE IS!**  
Ger,  
I love you more than anything else.  
Together—Forever in love,  
Erin

**PROUD OF BEING GAY?**  
Well-adjusted friendly sincere WM, 24, 6', 165, masc, hairy, gdlking with interests in sciences and arts, seeks yng men for friendship plus. GCN Box 033.

Gay packers, painters, palmists, patent attorneys, pet shops, pharmacies, philanthropists, photographers, polo players . . . If you are gay and operate any kind of business or service, or if you welcome the patronage of gay persons, then send your name and address for application for a FREE LISTING in the Gay Cruise-Aider to: GCN/GCN, 22 Bromfield St., Boston 02108.

**GAY**  
**PHOTO**  
**STUDIO**

SINGLES - COUPLES - ETC

PORTFOLIOS \$65

DANIEL

277-2484  
267-5085



# COMING...

## wed 24

At 8 p.m. the Beacon Hill Public Safety Campaign will present "When Will the Streets Be Safe?" Participants will include Frank Hall, the Commissioner of Corrections of the Commonwealth of Massachusetts; John Buckley, the sheriff of Middlesex County, and Gary Hayes, staff assistant to Police Commissioner Robert diGrazia. The discussion of the criminal justice system today will be followed by a public symposium in which questions from the floor are invited. A panel of questioners will include Barney Frank, State Representative from Ward 5, and Mary McKay from WCVB-TV 7 News.

Lasell Junior College will be holding a Women's Week from April 22-25. The Festival for Women is dedicated to the premise that no barriers to women's opportunities should exist. Wednesday's schedule will include a Women's Information Fair and workshops. Thursday's program features "Women and Feelings," "Alternate Life Styles," and "Women and their Bodies." Lasell is a Women's School in Auburndale, Mass. For further information, call 243-2172.

## thurs 25

GayWay Radio will feature Dr. Howard Brown, former aide to NYC Mayor Lindsay and NYC Public Health Administrator and founder of the National Gay Task Force who will discuss the Gay Task Force and his own experiences as a professional, closeted gay culminating in his participation as a prominent Lindsay Administration member. GayWay airs at 9 p.m. over WBUR, 90.0 FM.

## everyweek

### WEDNESDAYS

11:00 am—Lesbian Rap Group, Women's Center, SMU, N. Dartmouth  
1:00 pm—Gay-Straight Rap, SMU Gay Alliance, SMU, N. Dartmouth  
7:00 pm—Gay Support & Action, Unitarian Parish House, Bangor, Maine  
7:30 pm—SMU Gay Alliance, SMU, N. Dartmouth  
7:30 pm—DOB Lesbian Mothers' Rap, 419 Boylston St., Rm. 323  
8:00 pm—Bisexual Rap, 419 Boylston St., Rm. 415  
8:00 pm—Gaybreak Radio, WMUA, 91.1 FM, Amherst (first and third Wednesdays)  
8:00 pm—BU Homophile League, Sherman Union, Boston University  
8:30 pm—Men's Rap, SMU, N. Dartmouth  
Evenings—Gay Rights Organization, Portland, Maine

## QUICK GAY GUIDE

(Please submit additions and changes to "QGG Editor")

### BOSTON AREA (area code 617)

Bisexual Rap Counseling Group 864-8181  
Boston Gay Youth 536-6197  
B.U. Homophile League 353-7238  
Charles Street Meetinghouse 523-0368  
Closet Space (WCAS 740 AM) 492-6450  
Daughters Of Bilitis 262-1592  
Dignity/Boston  
c/o 1105 Boylston St., Boston 02215  
Emerson Homophile Society for the Arts, Room 34, 96 Beacon St., Boston 02108  
Fag Rag 536-9826  
Gay Academic Union 547-4549  
Gay Alert 523-0368, 267-0764, 536-3285  
Gay Community News 426-4469  
Gay Craftworks 738-0426  
Gay Media Action 868-5729  
Gay Nurses' Alliance 266-5473  
Gay Peoples' Group of UMass/Boston 287-1900x3236  
Gay Speakers Bureau 547-1451  
Gay Way Radio (WBUR 90.9 FM) 353-2790  
Good Gay Poets 536-9826

Please submit Calendar items to ,Calendar Editor by 1:00 p.m. Sunday prior to the issue date

## sat 27

The Homophile Community Health Service will sponsor its Second Annual Conference on Homosexuality at the Old West Church, 131 Cambridge St., Boston. The keynote address will be given by Dr. Howard J. Brown of the National Gay Task Force. Workshops will include the Rights of Gay Parents, Historical Perspectives on Homosexuality, Counseling the Homosexual; Pastoral counseling and Religious Considerations; the Adolescent Homosexual—Dealing with Parents and Family, the Gay Movement: Politics, Law, and Liberation, and a workshop for Women Only.

The Women's Weekend to Celebrate Spring will be held at Stahahey Camp in New York. There will be raps, workshops, and other things. For more info, contact Women's Weekend, c/o Willa Bickham, 26 S. Mount St., Baltimore, Md.

The second Gay Pride Planning Meeting will be held at the Gay Community News office at 22 Bromfield St., Boston. Before the meeting there will be a picnic on the Common. We will meet at the Tremont and Boylston Sts. entrance to the Common at 1 p.m. Please be there.

## SUN 28

"Closet Space" for Sunday, April 28 on WCAS (10:30 a.m.) will concentrate on the experiences of older gay people; there will also be a report on the University of Maine Gay Symposium.

Jill Johnston, radical feminist author of "Lesbian Nation" and columnist for the *Village Voice*, will speak at the Cambridge Folk and Tale House, 461 Main St., at 7 p.m. Donation is \$2. For further information, call 492-2900.

## fri 3 may



On the weekend of April 26-28, Dignity/Boston will sponsor a retreat at the Christian Formation Center in Andover. Time of departure is 7 p.m. from St. Clement's Church, 1105 Boylston St. Those who wish to attend must call Gil at 924-0498. There are only a few reservations left.

First there was BU, then Harvard — now for the piece de resistance . . . Come join the MIT Student Homophile League in celebrating Spring at their gay dance on Friday, April 26 from 9 p.m. 'til 1 a.m. at Walker Memorial, 142 Memorial Drive, between the Harvard and Longfellow bridges. Donation is \$1.25 (\$1 if you bring along a flower), and there will be free beer for the first 100 people.

Salem State College will be the scene of the North Shore Women's Fair from 9 a.m. to 5 p.m. It will be held at the Salem State College Student Union, and any or all women wishing to participate are heartily urged to do so.

The Worcester Gay Union presents the Gay Dance of the Season with WHITCH! Boston's All Woman Band will play from 9 p.m. to 1 a.m. at Simeon's, Rte. 9, Shrewsbury. No tickets will be sold at the door, but they are still available from Union members or P.O. Box 359, Federal Station, Worcester, Mass. 01601.

### THURSDAYS

10:00 am—Gay News, WCAS, 740 AM  
7:00 pm—H.U.B. Women's Open Rap & Phone (536-6197), 419 Boylston St., Rm. 500  
7:30 pm—MCC choir rehearsal, Old West Church, Boston  
8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge  
8:00 pm—DOB Older Womens' Rap, 419 Boylston St., Rm. 323  
9:00 pm—Gay Way Radio, WBUR 90.0 FM

### FRIDAYS

5:30-6:30 pm—Harvard-Radcliffe GSN, Brooks House; info: 498-3096  
7:00 pm—Wilde-Stein Club, Univ. of Maine, Memorial Union  
8:00 pm—Jewish Gay Congregation, Old West Church, Boston

### SATURDAYS

1:00 pm—Boston Gay Youth, referrals & info, 536-6197  
2:00 pm—Boston Gay Youth, open rap & meeting, 419 Boylston St., Rm. 509

### SUNDAYS

10:30 am—"Closet Space," WCAS, 740 AM, 492-6450  
2:00-4:00 pm—Women's basketball, Cambridge YWCA, Central Sq., Cambridge  
3:00 pm—MCC Hartford service, 50 Bloomfield Ave.  
4:00 pm—MIT SHL meeting, Rm. 1-132 (first & third Sundays)  
5:30 pm—Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston  
6:00 pm—MCC Sunday School, Old West Church, Boston  
6:30 pm—MCC Boston services, Old West Church  
7:30 pm—MCC Providence services, 410 Waterman Ave., East Providence

8:00 pm—Worcester Gay Union, 82 Franklin St., Worcester, Rm. 31

### MONDAYS

7:30 pm—HUB Rap, 419 Boylston St., Rm. 509  
7:00-10:00 pm—Bisexual Phone Line, 266-5347

### TUESDAYS

6:30-9:30 pm—Boston Gay Youth, phone referrals & info: 536-6197  
7:00 pm—Lesbian Therapy Research Project, Women's Center, 46 Pleasant St., Cambridge  
7:30 pm—DOB Women's Rap, 419 Boylston St., Rm. 323  
7:30 pm—Providence MCC prayer group, 410 Waterman Ave., East Providence  
8:00 pm—Brown Gay Liberation, 88 Benevolent St., Providence  
8:00 pm—MCC Boston Bible study; Info 536-7664

Occupant, P.O. Box 137, Northwood 03261  
(Gay Women's group, do NOT use "gay" on any mail to them)

### MAINE

(area code 207)  
Bangor Unitarian Gay Caucus,  
P.O. Box 1046, Bangor  
Brunswick Women's Group,  
136 Maine St., Brunswick  
Gay Liberation Front,  
Gen. Del., Chapter 14, Calais 04619  
Gay Rights Organization (GRO),  
P.O. Box 4542, Portland  
Gay Support and Action,  
183 Main St., Bangor 04401  
Hancock County Gays,  
P.O. Box 275, Ellsworth 04605  
The Open Door, Box 901, Roberts Union,  
Colby College, Waterville 04901  
Wilde-Stein Club, Abenaki-Memorial Union,  
University of Maine, Orono 04473

The GCN office hours are: 10 a.m. to 10 p.m., Sundays through Thursdays; 10 a.m. to 6 p.m., Fridays and Saturdays.